



Family portrait, Order of St. Helena

Vol. LXXI, No. 11	November 1960
Saints, Sinners, and the Love of God	380
By the Reverend Arthur A. Vogel, Ph.D., Priest Associate, William Adams Professor of Apologetics and Dogmatic Theology, Nashotah House, Wisconsin	
The All Saints Sisters of the Poor	384
By a Sister of All Saints	
Christian Sociology — 2. Its Message	388
By Maurice B. Reckitt, Sociologist and Author, Communicant of the Church of England	
The American Episcopate	392
By Elizabeth G. Baldwin, Member of the Advisory Committee of the Glebe House, Communicant of Christ Church, Guilford, Connecticut, and Rita Faust, Chairman of the Local Committee of the Glebe House, Vestrywoman of St. Paul's Church, Wood- bury, Connecticut	
South Africa Today	397
By the Reverend Canon Peter B. Hinchliff, Ph.D., Professor of Ecclesiastical History at Rhodes University, Grahamstown, South Africa	
For All Men	401
By the Reverend Francis C. Lightbourn, Literary Editor of THE LIVING CHURCH	
Supplement to the Supplement — 1. Common of the Saints	404
By the Reverend Bonnell Spencer, O.H.C.	
San Griffith Whittemore, O.H.C., Priest	408
Preacher in the Early Church — 4. A way in the Wilderness	410
By Sister Elspeth of All Saints	
Saint Margaret of Scotland	414
By Mary Burn, Communicant of St. Mary's Cathedral, Glasgow, Scotland	



SAINTS, SINNERS, and

TO LOVE God with all one's heart, with all one's soul, and with all one's mind is a full-time job. We are to love God with all of our being and with all of our strength: to do this is to dedicate the whole of our lives to him. More than this, the God whom we are so to love contains all good and perfection within Himself, so, in a most profound sense, there is no person or thing in existence which can command our love in place of God. God is All, and all of our love must be for God. This is the beginning and the end of the Christian life.

All of this being so, one could ask with considerable justice whether or not the ancient practice of the invocation of saints is not at best peripheral to the ideal Christian life and at worst a complete perversion of it. Let us take the second leg of the question first and quickly admit that any perversion of Christianity must be condemned. Any interpretation of the invocation of saints which perverts Christianity must be con-

demned. To place even a saint in the place of God is idolatry and to place a saint's "merit" or "power" in the place of God's holiness and omnipotent mercy is to be guilty of the same idolatry. God is All-in-All, and we can only worship him as such. Moreover, there is only one Mediator between God and man and that is Jesus Christ.

A person becomes a Christian only because he wants to worship God in the way that God himself wants to be worshipped by man. The message of Christianity is that God sent His only-begotten Son into the world to show the world once for all what He — God — is like. It is Jesus Christ alone who has uniquely made God known to us as a Person. The importance of this fact cannot be overstressed. Our intimate knowledge of God as a Person comes to us only in the revelation of His Son, and we most directly know the Son in the Humanity in which He walked the streets of Galilee and was hanged on a cross at Golgotha.

The point of all this is that although God in Himself is All-in-

(Detail from Murillo's "Prodigal Son". National Gallery of Art.)

the LOVE of GOD



BY ARTHUR A. VOGEL

But, we men can never clearly and completely know Him as He is in Himself because we are so limited in our finite abilities. We know that God is Being itself, but we as men can most properly know and approach Him only through the Humanity of our Lord and Saviour Jesus Christ. The life of the Christian is meant to be nothing less than the personal presence of God, but we can be that presence only through the humanity of Christ. The presence of God, then, we may rightly say is for all, but whatever that presence is in its internal nature we must be in it as men. The shattering revelation of Christianity is that God Himself wants us to be His presence as men. That is why He makes His presence available to us in a Man.

By this time a second question may have occurred to the reader: what has all of this to do with the specific practice of the invocation of saints? Let us now proceed to this question, and in answering it we shall also be able to answer the first half of the previous question as to whether or not the invocation of saints is peripheral

and distracting to one who is trying to live the Christian life.

We may state quite simply at the outset that the sufficiency of Christ as the only Mediator between God and man is in no way diminished by the invocation of saints. As a matter of fact, instead of being diminished, this sufficiency is manifested in the only personal way that is significant to human nature. Rightly practiced, the invocation of saints is only a request on our part through Christ for the saints to pray for us to God in Christ. There is nothing perverse in this, and as a matter of fact it seems to be a fitting fulfillment of Christ's new commandment that we should love one another as He has loved us. The appropriateness of this commandment does not end for the saints at physical death.

We often say that the Christian life is a life of love, and so it is. But we must remember what that love is like. It is nothing less than the love with which Christ loved us; it is nothing less than the Love with which the Father and the Son love each other in that mutual self-giving which we call the Trin-

ity. Love is always outgoing; it always moves towards others; it is generosity, creativity, helpfulness. The love of God is concern for others. We see this in the Father's, Son's, and Holy Spirit's love for each other; and we see this same love in the Son's love for man. In Saint John's First Epistle we are told in so many words that the way to love God is to love our brothers and that we have no love for God if we do not love our brothers.

Now a key point is this: heaven and sainthood are the perfection of human nature, not its destruction. In heaven, all that is good in human life is preserved and perfected in God; it is not destroyed. Even when human nature is glorified as Christ's is in heaven, it remains and essentially functions for what it is.

Heaven is the perfection of human nature, and human nature is most like God in the giving of itself to others in love. The love of God which is the life of heaven can only be an increased and intensified love of all creatures in Christ. In heaven God's presence in creation will be more seen, not less. In heaven friendship will be more dear, not less. In heaven the generosity, creativity, and helpfulness of love will be intensified, not diminished. Can the saints care less for us in the heavenly presence of God than they cared for their fellow men when they were living their lives on earth? Of course not, for as we have seen, the love of God is a con-

cern for others and the love of God is one in its nature both in heaven and earth.

Life in God, such as the saints enjoy, is certainly intimate presence with God. But what can such personal presence be like? It is so much more than we can even know in this life that it would be meaningless for us to try to describe it in any detail. But we can say, with the assurance of God's own Word that God is not opaque: God is Light and Love. This can only mean that to live with God is to see and love more, not less. To love God is to love what He wills, and creation is His will. Instead of being less concerned with creation, it would seem to be most reasonable that the saints in heaven will be even more concerned with it than they were able to be before their entrance into heaven.

There is a most profound sense in which man can never cease glorifying God in creation — even if that man is in heaven. If a human being did cease to glorify God in God's creation he would literally cease being himself, for we are creatures and can never be separated from creation. Indeed, Saint Paul tells us that "if anyone is in Christ, he is a new creation . . ." (II Cor. 5:17). We are in Christ only as creatures, and so our bond with all creatures is strengthened by our new life in the Creator, not weakened.

The saints are personal centers of liberty who have already been perfected in the love of God. Th-

There is Help to others, thus, as living in the love of God, the only duty of the saints is to help others. Being redeemed, the saints want to help us only in Christ, for He is our only life! On our part, we need new dimensions of God's richness and mercy in the variety of people who are saints, and so the saints are meant constantly to be new stimuli for the realization of our dependence upon God. We need friends in God, and one who simply does not believe in the Christian God if he does not count among his friends those people who are already in the most intimate personal presence of God in heaven.

The invocation of saints is merely the personal recognition on our part of our inadequate condition when we are in the presence of the proven friends of God. When the people are truly in each other's presence they are always present for what they are in themselves. There is no deception or hiding in their personal openness to each other. The fact is that we men need much, and so our presence in Christ with the saints and God cannot hide our need. As we freely acknowledge our state of need in Christ, the saints who truly live in Him and who are truly united with His will, want to help us by their prayers to God for us. As we have said, one of this — our acknowledgment of need and the saint's desire to help us by prayer — is in Christ. Really, there is no other way for Christian men to be in

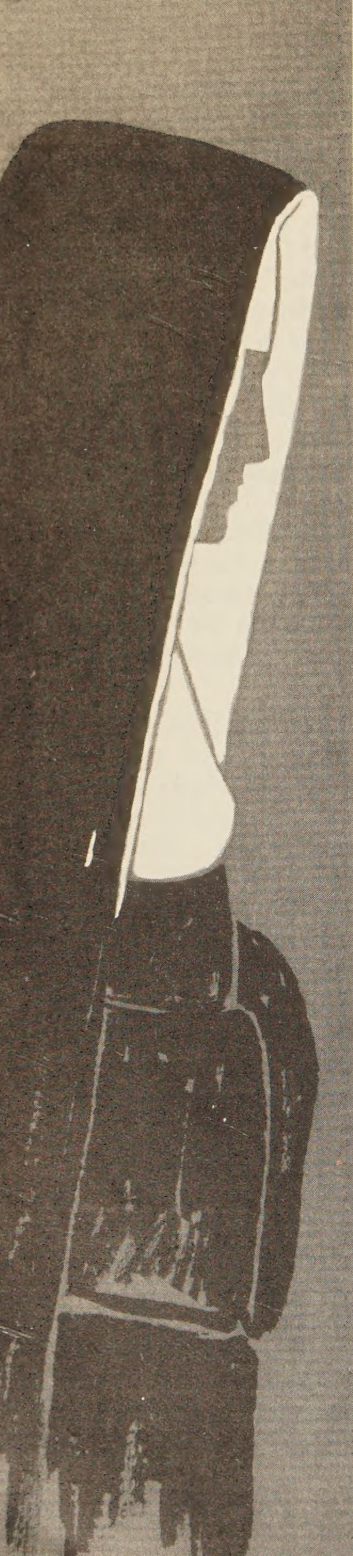
each other's presence than in Christ.

In each other's true, personal presence, the sufficiency of the saints, which is merely their fulfilled need in Christ, can only be related to our still "unfulfilled" need of Christ as the desire to help is related to want.

In summary we may conclude that on the part of the saints, their intercession to God on our behalf is one manner and aspect of their presence with God. The love of God is always concerned with others. It is concerned with all of God's handiwork; this concern, then, cannot be separated from the life of the saints in God's love in heaven.

On our part, the invocation of saints is nothing more than the recognition of two things. First of all, that we are persons and so must act like persons. That is to say, we must not be afraid to communicate ourselves for what we really are to other persons — and especially to the proven friends of God, the saints. Secondly, we must recognize our condition of need for God's grace and help. In a word, we must be truly humble.

To be truly humble as a true person is to ask for help. To ask this help of God is to communicate ourselves through Him to those who live in His open personal presence and whose wills are one with His. This is nothing more than the invocation of saints. What could be more Christian than this? ●



LAST YEAR, we had the thrilling experience of watching the men build our new wing, which practically doubles the size of our Convent. We saw the bull-dozer excavate — with astounding speed — a huge, gaping hole where before had been a wide expanse of grass and a large rose garden (mercifully moved to a safe distance before the digging began) — not to speak of a giant tree which the bulldozer coolly uprooted with no apparent effort. After that, operations proceeded more slowly and with greater deliberation. Measurements were made, checked and re-checked with meticulous care; the heavy stones of the foundation walls were laid with unhurried precision. Only when this work had been completed could the superstructure be raised.

And as, day by day, we watched these intriguing operations, we could not help feeling that there was being acted out before our eyes a parable of the growth and development of Religious Communities. We reminded ourselves that All Saints had a double foundation, so to speak. In England, ground had been broken when our Mother Foundress left the world in 1851 and became one of the pioneers of the revival of monasticism in England. The

ALL SAINTS SISTERS OF THE POOR

ly Sisters built well and solidly; and when the time came to extend to America, in 1872, the foundation walls were already sturdy and shock-proof, ready to support the superstructure.

The Sisters came over to this country at the request of the Rectory of Mount Calvary Church, Baltimore, and Maryland has always been our home state. As is the case with other Sisterhoods in the nineteenth century, the first crying need was for work among the poor — in this case, chiefly among the negroes: the need of activity which would now be called social service work. It was this work of this sort that won the approval of cleric and lay folk who were inclined to look askance at the churchmanship and seemingly queer customs of the new Religious Communities. It was said that when Bishop Paret was asked to substitute deaconesses for the Sisters, he replied, "We have no need of deaconesses in this diocese; we have the All Saints Sisters, who are doing valuable work and have never given me any kind of trouble!"

In 1890 the Society in America became an autonomous Congregation and for all practical purposes is now a native American community. We are often asked, "What are your requirements for

entering the Novitiate?" We reply, "A heart generous enough to make a complete and loving surrender to the Divine Will in all circumstances, small and great."

There is no place in our life for personal ambition of any kind. Our motto is, "Having nothing, yet possessing all things," and we are expected to live that out in our daily lives — spiritually as well as materially. All Saints is an austere Community in that it requires an absolute putting aside of self even in the smallest details of our lives. The externals of our life give no particular indication of undue severity: we have enough to eat, sufficient sleep, beautiful surroundings, as well as a very substantial roof over our heads. But like the Marines, we are on twenty-four hour duty, and hold ourselves in readiness for any call of duty, no matter how inconvenient or frustrating. An All Saints Sister is even forbidden to claim the relief of interior grumbling!

We are first of all dedicated to the hidden life of prayer, which colors any of the activities which may flow from this. At one time our work was chiefly institutional in character, and we still maintain St. Gabriel's Convalescent Home for children, on the Convent grounds, and St. Anna's Home for



*“ . . . Having nothing,
Yet possessing all things”*



ed Women in Philadelphia. It was at St. Gabriel's that we fired the first shot in Maryland for the cause of integration when we admitted white and negro children on a non-segregation basis. This was before the Supreme Court saw down the gauntlet.

The Sisters are supported by income from legacies left to the Community through the years, and by the generosity of present friends. There is naturally a small margin of income from the Altar and Department and the Card Department, which we value not much for the material support for the wide contacts they both open up to us. We have friends over the country, and even in foreign countries because of them, and we consider these a part of our great work of intercession.

In the past decade there has been a rapid change in the character of our work. The women of the Church are crying out for spiritual guidance, and they are turning to the Religious Communities for this because they feel — and they have a right to feel — that here they will find the secret of effective prayer.

From all sides come requests for Retreats and Quiet Days, pilgrimages and talks on the Religious Life and Prayer, instructions for Altar Guilds and Bible classes. We so often hear the cry of the disciples' urgent plea: "Lord, teach us to pray!"

That is one reason why we are obliged to build our new wing. The entire second floor is

devoted to accommodations for guests; the first floor contains conference rooms which will seat as many as seventy for lunch or supper.

Another reason why we had to have more room was because our Novices needed it. The third floor is given over to the requirements of the Novitiate. A Religious Community depends upon the steady feeding of new life into the life-stream of the Body. It need not be great in quantity, but it must be constant. The future of any Community depends upon the quality of its Novices, and their ability to assimilate the spirit of the Order. Therefore no pains must be spared to make their training adequate.

The joy which we have found in our own lives makes us eager to share with others the secret of this joy. When St. Francis of Assisi was torn between his desire for solitude and the urgent demands of the Church for preaching and teaching, he asked St. Clare whether she thought he should give up his active duties and devote himself entirely to prayer — hoping she would say, "Yes indeed!" Her answer, however, was an emphatic NO! "For," said she, "God has not called you to this state for yourself alone, but that you may make fruitful many souls."

And we at All Saints feel that we, too, must take the (often difficult) road of ministering to the souls of men, while continuing also to "pray without ceasing." ●

A CHRISTIAN SOCIOLOGY

TWO: ITS MESSAGE

BY MAURICE B. RECKITT

IT IS natural that those who are conscious of standing within the Catholic tradition of the Church should look back for inspiration to the days when all social doctrine was Christian doctrine, and social practice was at any rate supposed to conform to it. Catholic sociologists in our own day have claimed that clues for present problems are to be found in the Church's teaching about Natural Law; about the right of authority to restrain usury and dictate the terms on which a return for money lent may be legitimately received; about the right to property and the need for the universal enjoyment of it in some form; about the necessity, in the interests both of the producer and the consumer, of a guild organization of industry, and the maintenance through its means of a Just Price.

If we are clear that we claim no more for all these things than that they do suggest indications of the sort of directions in which a Christian society would find means to regulate its economic life in terms of the 'justitia,' that rightness in human relations, appropriate to a community resolved to recognize a duty to God and to neighbor before all else, such a claim cannot be ruled out as illegitimate. We may go further and say that the 'hierarchy' of social functions which accepted primary production as truly such, and so put the growing of foodstuffs, the



Courtesy
Metropolitan
Museum of Art

preservation of woodlands and the extraction of really necessary raw materials at the base of the whole social pyramid, with industry second to that, trade ancillary to this, and finance as having validity only so far as it served the rest — that such an economic structure is essential to a healthy economic order, and that by this standard contemporary economies need to be drastically criticised and overhauled.

But there is a danger in making too much of all this, a danger that what begins in a genuine effort to rediscover an authentic inspiration may so absorb us as to betray us into archaism and capitalism. We live now in the western world in societies so vastly different that there is a close limit to the usefulness which the history of a pre-Renaissance culture can have for us today. This difference is of two kinds. One is obvious: it consists in the effect which the inventiveness and technological achievements of man have had upon the whole social environment of modern life.

The second fact is of quite another kind: it may be summed up by saying that we in the west live now in a post-Christian civilisation. This would still be true if a far larger number of people, even perhaps a majority, were what we call 'practising Christians.' Our societies are post-Christian not simply because the number of church-goers has fallen off, but because the assumptions and purposes which prevail within them

are not governed by any Christian doctrine of man. We have lost not merely the fact but what Mr. T. S. Eliot has called 'The Idea of a Christian Society.' Yet even were we, in the providence of God, to recover this idea and in some future age to apply it, the society resulting therefrom would necessarily and rightly differ from the medieval order in a capital respect. Though that order was never precisely a theocratic one, it was what M. Maritain, in his great book, 'True Humanism,' called 'sacral'; its direction was so completely bound up with the institutions and the personnel of the ecclesiastical system that a full understanding of what was demanded for the 'autonomy of the secular' was impossible to it. To such a condition no society we can dream of could, or ever ought to, return.

Before the Church can perform its essentially prophetic function of throwing light upon the purposes of God for men in this technological age, an age in which men's essential interdependence has vastly increased just as the relations between the maker and the user have become more and more indirect, two requirements must be fulfilled. In the first place, far more church people must become far more clearly aware than they now are that such a function does belong to the Church. 'The world,' F. D. Maurice boldly declaimed more than a century ago, 'belongs to God and not to the Devil.' Few religious people really

believed this then, and all too many such fail to grasp what is implied in this declaration now. The Church belongs to God; the hereafter belongs to God; what religious folk are all too prone to isolate as 'spiritual things' belong to God, yes. But the world, no; if it doesn't actually belong to the Devil, as it often appears to do, it belongs by right to politicians, financiers, business or (as some believe) to the proletariat. Its true interpreters are not Christian prophets or moral theologians, but social scientists and social psychologists. Hence the influence of the Faith must necessarily be strictly limited, and such social righteousness as may contrive to emerge will be a lucky upshot of the unco-ordinated efforts of consecrated individuals.

So long as men, however nominally Christian, continue to think in this way, the Church will make no effective impact upon society at all. For our moral problems, as we encounter them in the immense complexity of contemporary life, cannot be solved or fully understood by the spiritual effort and ethical endeavour of individuals, if only because they are not merely individual or even simply ethical problems. To suppose otherwise is in fact a subtle invitation to the nourishment of spiritual pride and leads either to a deadly assumption of moral superiority or to an equally deadly cultural and economic fatalism. Christians have got to learn to take the society in which they live

much more seriously as a sphere of profound spiritual significance than the great majority of them have ever been taught to do.

And if they are to be taught to do so we need within the Church teachers, whether clerical or lay, far more numerous and better qualified than we have now. We need in particular men and women who are qualified in one branch of social science or another, but who see and can interpret the problems arising from their studies in the light of the Christian understanding of what man is and what God wills his communities to be. This is a matter to which the mind of the Church requires to be given with a seriousness of which there is all too little evidence any where today.

For our civilization is now confronted by problems of a depth and gravity which purely secular resources are insufficient to confront.

To say so much is not to deny the reality of social progress or undervalue its remarkable achievements, largely won by the inspiration behind Christian effort. But we shall do well to face the fact that a civilization undirected as is ours by a supernatural interpretation of life, and with no clear understanding of the nature and purpose of man, is likely to generate problems as fast as it solves them — or in view of the vast potentialities of applied science, much faster. Man today is like the Sorcerer's Apprentice

— no longer competent to control the forces of which he has possessed himself.

The social progress made within the framework of western industrialism is impressive, but it has been built up within a series of scientific and cultural developments of enormous complexity and menace. Complacency in face of this fact would suggest the picture of a man congratulating himself on recovery from serious wounds who failed to realize that he was menaced with death from cancer. Today's most characteristic problems are often less precisely social than racial, cultural and ideological; they relate not so much to the special needs of Englishmen or Americans as to the plight and perils confronting man — and perhaps especially industrial man — everywhere.

I am not thinking now primarily of hydrogen bombs and ballistic missiles. I am thinking rather of the difficulty of seeing how under contemporary conditions men are to become, or to remain, at the same time secure and prosperous and free, and truly human. I am thinking of the immense impact of our technical developments on the natural pattern of human society — mass-production; the ever increasing noise of cities; the strain (and at the same time the fascination) of speed; the separation of man from nature; the pressure of publicity and mass-experience of all kinds. Is Mr. Wright Mills correct when he maintains that we are entering

upon a quite new epoch in human development? In this epoch the problems are not only those of the under-developed areas of the earth but also of the over-developed ones, in which men became not the masters but, as it were, functions of their economic processes, in which instead of the style of life dictating the character of the economy, the demands of the whole technical apparatus create a social pattern without any direct reference to real human needs.

One challenge is certainly called for from us as Christians, and it is not likely to be a popular one — a rejection of the common, if often unrealized, assumption of today that man's material desires are rightly and reasonably to be regarded as insatiable. This is in fact the hypothesis on which not only all our industrial development but most of our social programmes are based today. Perhaps what we may call collective avarice is the most characteristic form of 'worldliness' in contemporary civilization.

We need a sustained and determined effort from Christian thinking, not merely to discover how to 'evangelise' those whom we call 'the masses' or to make the best of human relations within the industrial set-up of today. We need a critique of the assumptions on which industrial expansion now rests, and an effort to discover the effect of its processes upon those whose life is dominated by them. We shall only come

nearer to a Christian order as we develop a society in which the capacity for discrimination in the handling of what we often too easily accept as 'goods' increases, and the power to resist, and if necessary to reject, the stimuli of mass-publicity are strong enough to balance the opportunities and pressures upon us to absorb and submit and conform.

In conclusion, we must be realists, and perhaps in one respect most of all. We must face the fact that we live today in a post-Christian world, one in which not only Christian belief but Christian morality, social as well as personal, is under more wide and more effective challenge than perhaps it has ever been in the long his-

tory of the Church since the early centuries. Thus any effort we may make must partake, as it did so obviously in the days of F. D. Maurice and his followers, of the character of a minority movement. Minorities are not always right merely for being so, and they provide their own temptations to self-satisfaction and lack of charity. Yet it is minorities which change the character of societies, and if God is on our side — or more truly if we are on His — let us not distress ourselves overmuch if the World seems to be against us. For it is Christ who has overcome the World, and we can only join ourselves to His victory while we serve Him in His Spirit for His Sake. ●

THE AMERICAN EPISCOPATE

By Elizabeth G. Baldwin
and Rita Faust

is said to have been founded in the Glebe House in the old town of Woodbury, Connecticut. Here ten Connecticut clergymen, whose names are not all known, held a secret meeting at the colonial rectory of the Reverend John Rutgers Marshall March 25, 1783, the Feast of the Annunciation, to elect Samuel Seabury to go abroad to secure episcopal consecration that the Apostolic Succession and the spiritual heritage of the Church might be secured for the new United States of America. At the same time the nation lacked a Constitution for government and a Bishop for the spiritual kingdom. A present day Connecticut clergyman has said of this event "our Episcopate was purchased at great cost and we have a living inheritance."



Today hundreds of pilgrims make religious pilgrimage to this famous Woodbury house, called the Glebe House because some of the revenue for the support of the clergyman was obtained from the acreage connected with it. Individuals or church groups visit every day in the week, except Wednesday, are welcomed and given information by Mrs. Frances J. Barber, who has done this work thirty-five years. A recent visitor has stated "I did not know what I was missing."

Among its large sycamores and maples the gray colonial house with its gambrel roof has extended a welcome since 1750. The northeastern room, with its fine old panelling around the fireplace, is still called "the Election Room" or "Bishop's Room" recalling that it was here that the Connecticut clergy put their vision into action. "The Bishop's Chair," a colonial chair in this room, is reserved for visiting bishops and is a very valuable antique.

The corresponding western parlor contains a secret panel in the

wood closet beside the fireplace through which tradition says the Reverend Mr. Marshall escaped the persecution of his anti-episcopal neighbors during the war. An enormous fireplace lends a homelike touch to the large kitchen in the back of the house. The Glebe House is owned by the Diocese of Connecticut and is maintained by the Seabury Society for the Preservation of the Glebe House. The honorary officers of the Society reflect its world-wide importance. The honorary presidents are the Rt. Rev. Walter H. Gray, D.D., Bishop of Connecticut; the Most Rev. Arthur C. Lichtengerger, D. D., Presiding Bishop, and the Rt. Rev. Edward F. Easton, Bishop of Aberdeen and Orkney. The Hon. Vice-President is the Rt. Rev. John H. Esquivel, S.T.D., Suffragan Bishop of Connecticut.

The Society not only maintains the House but endeavors to make it a center of information for the history of the Episcopal Church. The president, the Rev. Pierce Middleton, Rector of St. Paul's

Church, Brookfield Center, Connecticut, is a scholar and has the research projects at heart. The Glebe House is furnished with eighteenth century antiques. A painting of the Seabury consecration by the three Scottish Bishops in Aberdeen hangs on a wall in the western parlor. There is a Prayer Book of the Rev. Mr. Marshall which shows the corrections made under Bishop Seabury's directions after his return from Scotland. Photostatic copies of many important documents are on view. The originals are kept in the vault of the Woodbury Savings Bank in Hartford. The famous Concordat between Bishop Seabury and the Scottish Bishops is in the General Theological Seminary.

Bishop Seabury (Yale 1748) was a native of Groton, Connecticut. He had been ordained in England and had studied medicine in Edinburgh. His devotion to the Episcopal Church made him a very suitable candidate and the backing of the Connecticut and other American Episcopal clergymen followed him to England. Matters in England proceeded slowly as the Archbishop and Parliament were still involved in the politics of the American Revolution. The Church of England had been engaged in a Church-State controversy for years. This situation added to the difficult problems of the Anglican Church in the United States.

The delays encountered by Bishop Seabury in England, after he had presented his credentials,

placed him in a critical position. He was paying the expenses of this entire trip to England himself and all the property which he had was involved. The Connecticut clergy had been most active in letters, recommendations, approaches to the Connecticut Legislature for legal authorization of the Church, and were in constant correspondence with English contacts to support the enterprise morally, legally and spiritually. On April 21, 1783, Abraham Jarvis of the church of Middletown, and secretary of the Woodbury convention; had written to the Archbishop of York. "suffer us then to rest in humble confidence that your Grace will hear and grant our petition and give us the consolation of receiving through a clear and uninterrupted channel an overseer in this part of the house of God"

In spite of these touching appeals to the Anglican bishops, the political and religious situation in England was such that no action was taken. Samuel Seabury turned to Scotland. A Scottish prelate said: "I do not see how we can account to our Lord and Master if we neglect such an opportunity of promoting His Truth and enlarging the borders of His Church."

Samuel Seabury was in Aberdeen by Saturday the 13th of November, 1784, and met with the Scottish Bishops. At this meeting the official papers of Samuel Seabury were carefully considered.

After the suitability of Dr. Sea-

bury had been established, Sunday November 14th, after morning prayer and a sermon preached by Bishop Skinner, Samuel Seabury was "duly consecrated with all becoming solemnity by the said Right Rev. Mr. Robert Kilgour, Mr. Arthur Petrie, and Mr. John Skinner, in the presence of a considerable number of respectable clergymen and a great number of laity, on which occasion all testified great satisfaction."

The bishops of Scotland and the newly consecrated bishop of Connecticut met on Monday the 15th and a concordat was established between the bishops of the Episcopal Church of Scotland and the Episcopal Church of Connecticut.

The opening sentence of the Concordat reads: "The wise and gracious Providence of this merciful God, having put it into the hearts of the Christians of the Episcopal persuasion in Connecticut in North America, to desire that the Blessings of a free, valid and purely Ecclesiastical Episcopacy, might be communicated to them, and a Church regularly formed in that part of the western world upon the most ancient and primitive model. An application having been made for this purpose, by the Reverend Dr. Samuel Seabury, Presbyter in Connecticut, to the Right Reverend the Bishops of the Church in Scotland: "

Article four (of the seven which make up the concordat) states that " . . . they agree in desiring that there may be as near a Con-

formity in Worship, and Discipline established between the two Churches, as is consistent with the different circumstances and customs of Nations . . . "

Article five (the best known one) begins: "As the Celebration of the Holy Eucharist, or the administration of the Sacrament of the Body and Blood of Christ, is the principal Bond of Union among Christians, as well as the most solemn Act of Worship in the Christian Church, the Bishops aforesaid agree in desiring that there may be as little Variance here as possible . . . " They cannot help ardently wishing that Bishop Seabury would endeavor all he can consistently with peace and prudence, to make the Celebration of this venerable Mystery conformable to the most primitive Doctrine and Practice in that respect . . . "

Article six hopes " . . . that a brotherly fellowship be henceforth maintained between the Episcopal Churches in Scotland and Connecticut."

After further delay in England and a long voyage of three months Bishop Seabury arrived in Newport, R.I., Monday June 20th, 1785, and the following Sunday preached the first sermon of an American Bishop, the text Hebrews 12: 1-2. He reached his home in New London June 27th and almost at once reported to the Connecticut clergy through their secretary, Mr. Jarvis. August 2nd the clergy met in Middletown and it was a meeting of great joy. The

ceremonies and dignities of the Church for such an occasion were carefully observed. A formal written notice was sent to Bishop Seabury of his election "to be our Bishop Supreme in the government of the church and in the administration of all ecclesiastical offices." In the Bishop's reply to this document we find the statements! "May God enable us all to do everything with a view to His glory and the good of His Church. . . . Let us entreat your prayers to our Supreme Head for the continual presence of His Holy Spirit that I may in all things do his blessed will."

Bishop Seabury was a man of stature and his sacrifices had been great for his church. He was not alone. Bishop White of Christ Church, Philadelphia, had labored to save the Anglican Church in the United States at the end of the Revolutionary War and received his consecration in Eng-

land, Feb. 4, 1787. The differences between England and Scotland were reflected in this country. It is to the credit of these early great men that they were not swamped by the foreign situation and ultimately worked out a unity for the Episcopal Church of the United States. Perhaps both of these men were greatest of all in their vision that they knew that we should have one church, the complete spiritual heritage of the ages.

A woman in Litchfield asked Bishop Seabury his age. He answered, "Madam, I am old enough to be a better man than I am."

He died in New London. The Rev. Dr. Bowden wrote the inscription on the original monument in the public cemetery. Subsequent to the removal of the Bishop's remains this monument was transferred and fixed "within the enclosure on the north side of the present church."

Here lieth the body of Samuel Seabury, D.D.

Bishop of Connecticut and Rhode Island,

Who departed from this transitory scene,

February 25, 1796

In the sixty-eighth year of his age.

Ingenious without pride, learned without pedantry,
Good without severity, he was duly qualified to discharge
the duties of the Christian and the Bishop.

In the pulpit he enforced religion; in his conduct,
he exemplified it.


The poor he assisted with his charity; the ignorant
he blessed with his instruction.

The friend of man, he ever desired their good;

The enemy of vice, he ever opposed it.

Christian, dost thou aspire to happiness?

Seabury has shown the way that leads to it.



PETER B. HINCHLIFF

SOUTH AFRICA NOW

YOUR Editor has asked me to add a third to the two previous articles which I have written for the Holy Cross Magazine. (These articles dealt with the relations between Church and State in this country.) What I am going to attempt now is a brief description of the present state of affairs. But there are several reservations which I want to make first.

As an historian I have a rooted dislike of attempting to give an account of contemporary events. One's judgement and interpretation are bound to be distorted by one's direct, personal involvement in the situation. Even one's knowledge of the facts is almost certain to be defective. So I want to make it clear, first of all, that what I am setting down here are opinions only and not facts, and that they must be judged as such. Secondly I want to stress that the picture I am giving you is the picture as seen by one who is a priest and an academic and who may see these things quite differently from the man in the street. Finally I shall be reporting these things as they appear to an English-speaking South Africa, the

point of view of a (black) African or of a (white) Afrikaner may be quite unrecognisably different.

Having made these reservations it is possible for me to try and give you a subjective account of what it feels like for me in South Africa now. We stand between what will probably prove to be the two most significant dates in twentieth century South African history—the state of emergency and the referendum. The state of emergency was a virtual declaration of martial law made at the end of March and which lasted five months. It was declared immediately after there had been riots in two African townships. How riotous those riots were has become itself a matter of dispute. The official commissions of enquiry have not yet reported: or, at least, their reports have not yet been published. The referendum is to be held on October 5th, when the white electorate of the Union will be asked to vote directly for or against a republic. The prime minister has said that he can give no guarantee that such a republic will be allowed to stay within

the British Commonwealth; but that if the referendum is favourable the republic will come even if that means severing ties with the Commonwealth. All one's feelings, all one's view of the situation, hangs at the moment upon these two events

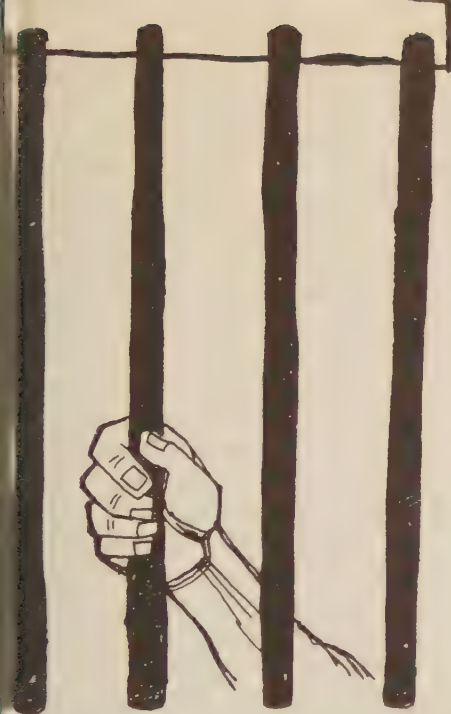
It is extremely difficult to describe what it was like living under the first few weeks of the state of emergency. After a bit, of course, one becomes immune and settles down to trying to live a normal life. The regulations were relaxed gradually, and it is now quite difficult even to recapture the feelings of those first weeks. Most of white South Africa made a point of getting back to 'business as usual' as soon as possible: and that in itself might be a vice or a virtue from different points of view. There were those who said that this was the reaction of the ostrich, who buries his head in the sand and prefers to ignore the uncomfortable facts of life: there were those who praised it as reflecting the same imperturbable spirit as was shown in England during the blitz.

But I remember quite well the terrible feeling of uncertainty, of being lost, in the early days of April, even though I may have forgotten the details of the events. I have turned up an old sermon and I see that at Eastertide, preaching on the raising of Lazarus, I said, 'Our country has died, in these last few weeks. The old South Africa is dead, perhaps already it stinketh. We have been

lost, bewildered by rumors. Violence has begotten violence. We do not know whether there will be any future. We do not know whether our children will have a country. Indeed we do not know whether we will have any children to come after us.' I see that I went on to try and reach a note of Easter optimism. I said, 'Martha's cry, Lord, if you had been here, my brother had not died, is brushed aside by Jesus who asks only that she shall trust in Him as resurrection and as life. We may say (with her) that our country has died because somehow we were without Christ, that we had driven Him away: But He does not ask us to brood upon that. In a sense He brushes that aside, though He may ask for penitence. What He wants from us is a faith, a burning, trusting faith in Him as the hope of life for our country — a faith that will trust Him implicitly however much we may fear what obedience to His commands will do to our precious "way-of-life".'

I had fought for that optimism but quite clearly it was the Easter optimism after death, not an optimism which thought that we could go on as before and that things would get better and better all the time. That sort of easy worldly optimism, I remember now, seemed to me quite impossible at the time.

It was this sense of lostness, of the end, which was the principal effect of the emergency. One literally did not know what to



think. The regulations promulgated meant that it became an offence to say anything which might be construed as an attack on the government. The newspapers were therefore unable to print a good deal of the news. Foreign newspapers were stopped at the ports and examined. Foreign journalists were detained. Conflicting reports about riots, marching crowds of thousands, the activities of the police and soldiers, added to the confusion. Some of the more liberal newspapers were seized, or stopped publication. Rumors took the place of news, and I have never known anything quite so frightening as a life dominated by rumors. Hundreds of people were arrested, and it was an offense for the newspapers or for private

people to mention their names. Rumour again took over, and anyone not seen in his or her usual haunts was said to have been arrested. One did not even know what kind of people had been arrested. Some of them were agitators (whether rightly or wrongly). Some were suspected of having Communist leanings. Some of them were black juvenile delinquents. Some of them were harmless (or at least apparently so) men and women of liberal opinion and public position. Some were white: Some were black.

Because the wireless was used to disseminate what was obviously government propaganda one ceased to feel that one could trust the news bulletins to provide unbiased information. The newspapers were censoring themselves or ceasing to publish. Even the leaders of the Church were unable to provide leadership. They might think what they pleased, but there was no way in which they could publish it. A friend of mine, who was at the head of the affairs of one of the Free Churches told me that it was the most frustrating time he had ever been through. He was pressed to give a lead, and could find no channel to express his views.

The immediate effect of the emergency, of the riots which preceded it and of the government action which followed, was to encourage a more liberal outlook amongst white people. For a time the government seemed to waver. It withdrew the pass re-

gulations (which seemed to be the immediate cause of the trouble) for a time. But various factors seem to have altered this. The official opposition promised (as perhaps it was bound to do) full support for the restoration of order. The attempted assassination of the prime minister made people anxious to disassociate themselves from extremes and violence. The fact that the outside world seemed to have prejudged the issue — that far less was said about troubles in the Congo or in Rhodesia — bred a sense of self-righteousness and injustice. And, of course, people were frightened of being swamped, of losing their culture and their civilisation, in a wave of anarchy and revolution. I do not mean to suggest that white South Africa has become less liberal than ever. I merely mean that we have tried to forget the whole thing. Whether that will be possible history has yet to say. It is certainly true that one hears far less about what might be done to prevent further emergencies than one did three months ago, but that may be because the issue of the republic has taken first place.

What black South Africa thought and thinks I will not venture to say. My only friend amongst the detainees — a black priest — was released on condition that he signed an undertaking which virtually swore him to silence.

For the Church the two most critical issues were the flight of the Bishop of Johannesburg and

the Archbishop's challenge to the World Council of Churches to break off relations with the Dutch Reformed Churches unless they would denounce 'apartheid.' Opinion is divided into so many more or less contradictory heads on these matters that it is almost impossible to give any kind of picture of it. It is perhaps enough to say that people of any colour can be found to praise or to condemn or to adopt any of the hundreds of possible attitudes in between. The round-table conference called by the World Council will find that there is a good deal of bitterness, even amongst liberal-minded Dutch Reformed Clergy against the Anglican Church. Whether such a conference can do any good under these circumstances remains to be seen. It is an infinite pity that the Archbishop's original appeal for an unbiassed, independent, commission of enquiry appointed by the World Council has become befogged by other matters.

It remains to be seen what the referendum will bring. It must be stressed that the electorate does not include the black Africans and that this is a straight fight between the nationalist government party and the others, on the party political question of whether this country is to be a republic. A great many people fear that a republic now, with Dr. Verwoerd at the head of affairs, and cut off from the Commonwealth, would rapidly become a totalitarian state. The more liberal news

papers have reported secret trials held within prisons during the state of emergency. It is feared that this kind of thing might grow apace under the republic. On the other hand there are others who say (and they include a cabinet minister speaking to an audience in this city just the other day) that there is nothing which Dr. Verwoerd could not do now which he will be able to do under a republic. Constitutionally, of course, they are right. The independent status of Commonwealth countries is absolute in a legal sense. One wonders, though, whether the rest of the Commonwealth is still able to exercise a behind-the-scenes moderating influence. The great majority of Afrikaans-speaking South Africans probably actively desire a republic. Again I just do not know what black South Africa thinks; I suspect that it is largely pathetic on this issue.

I am unwilling to venture a guess as to the outcome of the referendum, but I shall be very surprised indeed if it is against the republic. If I am right, the principal damage done will be the endorsement given to the policies of the present government. I do not see that they can become much worse, but they will be intensified in practice if the electorate appears to approve them by voting for the republic. Further speculation is unprofitable. Even the government appears to expect the result to be a very even one. There is nothing we can do except wait and see. ●

FOR ALL MEN

By Francis C. Lightbourn

THESE is a sentence in the Prayer Book that used to puzzle me as a boy, whenever I heard it read. I suppose it has puzzled many people. It forms the opening of the Prayer for the Church, as it is called, which comes in the middle of the service of Holy Communion: 'Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; .

Which of the Apostles was it who specifically said that we should 'make prayers and supplications' and 'give thanks for all men'? This was the question that I could not answer, and as I was somewhat shy and inarticulate, it did not occur to me to ask one of my elders, or one of the clergy.

It was not until some years later, when I was in the seminary studying for the priesthood, that I stumbled upon the answer. The 'holy Apostle' was none other than St. Paul, the great Apostle to the Gentiles. For it is in the first Epistle to Timothy that we find the words which suggest the opening sentence of the Prayer for the Church: 'I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty' (I Timothy



2:1-2).¹ This is the passage that lies back of the beginning of the Prayer 'for the whole (i.e. healthy) state of Christ's Church.

With these words as a point of departure, we go on at every celebration of the Holy Communion to pray for our fellow Christians throughout the world, and indeed for those who have gone before us into the next world. We pray for the 'Universal Church,' that God may inspire it with 'the spirit of truth, unity, and concord.' We pray for all who confess God's holy Name. We do not, in America, pray for kings, because we do not have that form of government; but we do pray for 'all Christian Rulers,' which is an inclusive phrase embracing at least the heads of the free nations. We pray very particularly for 'Bishops and other Ministers,' and indeed for all God's people, including the participating congregation, the sick and the suffering. Finally, we bless God's holy Name for all those who have departed this life in His faith and fear; we beseech Him to grant them continual growth in His love and service, and to give us grace to follow their examples.

From earliest times a prayer

of this general type has been used at approximately this point in the service. It is sometimes called the Great Intercession; for intercession, of course, is prayer for other people — prayer that God may bless others according to their several needs and necessities. In the Roman Catholic Church the intercessions for the living and the dead come later on, being merged into what we call the Prayer of Consecration. In the Eastern Orthodox Churches there is intercession in the form of litanies at various points throughout the service. In our Church, however, the Great Intercession, the Prayer for the whole state of Christ's Church, comes right after the Offertory.

The practice of using such prayer at every celebration of the Holy Eucharist is a reminder that we are not to approach the Lord's Table selfishly. Here, in this service which our Lord Himself instituted, we try to enlarge our vision and broaden out our sympathies to take into account the whole of God's family, both in this world and in the world beyond. However few we may be in any one place, we try to raise our sights just a little, to widen our



look, as we pray for all who confess God's holy Name.

But because of this very inclusiveness, because of the strength of intercession going up from every altar every Sunday, we can bring to this service our own intercessions and petitions. If we know someone who needs the Church's prayers, here is the place to present their needs. If we ourselves are especially in need of the Church's prayers, here is the place to bring our own needs. As we can do in the privacy of our hearts as we join in the worship that is offered corporately, we can ask the priest beforehand to bid the Church's prayers for this or that person, for this cause or for that.

Sometimes the celebrant will say, just before the Prayer for the Church, 'our prayers are asked for John Doe or Mary Brown,' or make some similar bidding. I think we may take it, when this is done, that the persons indicated have really prayed for in and through the Church's corporate prayer at that service. All of the needs mentioned are brought into the scope of that all-inclusive prayer for the whole state of Christ's Church. Or the celebrant

can relate the individual intentions more pointedly to the general prayer by some such words as: 'We include all of these persons in the Church's corporate prayer this morning, that God may bless them according to their several needs and necessities,' after which 'Let us pray for the whole state of Christ's Church' carries out the intention.

Intercession — prayer for other people — occupies a central place at every celebration of the Holy Communion. It should be given a central place also in our lives, in our daily prayers. We cannot, of course, pray for everybody by name every day. Some there will be whom we will remember every day by name — a husband, a wife, our children, parents, perhaps others. Some we will pray for maybe once a week, others on occasion. Let us always, however, be ready and willing to pray for anyone who requests it, to remember in our prayers those who stand in special need.

Thus doing we shall carry out the apostolic admonition, 'to make prayers and supplications, and to give thanks for all men.' Even more we shall be sharing in the heavenly action and priesthood of our Risen and Ascended Lord, who ever liveth to make intercession for us. ●

Modern scholars are not as sure as were their sixteenth century forebears that the so-called "Pastoral Epistles" (I & II Timothy and Titus) are from the hand of St. Paul or a disciple or admirer of his. But whoever wrote them may be regarded as an 'apostle' in the wider sense of the word.

Supplement to the Supplement

I. COMMON OF THE SAINTS

AT THE last General Convention portions of a Supplement to the Prayer Book, proposed by the Liturgical Commission, were passed for the first time. The purpose of this book is to give a richer Calendar for the celebration of the Eucharist on weekdays. Forty-three black letter propers were passed. By some confusion the propers for Ember and Rogation Days, days in the Octaves of Easter and Whitsunday, and Wednesdays and Fridays in Lent — by far the best part of the proposal — were omitted.

It is to be hoped that the latter will be included in the Supplement before it is finally passed by General Convention. Accordingly the book cannot obtain final approval in 1961. This gives opportunity to supply material for other deficiencies in the book. In my opinion such efficiencies exist. (I put this statement in the first person singular, rather than use an editorial we, to emphasize that I alone take responsibility for those suggestions, though I have been greatly helped by others in compiling them.) In this and succeeding articles material will be

presented which I believe would increase the usefulness of the book.

The first deficiency is in the Common of Saints. The Commission provides only one Common with four Collects, three Epistles and three Gospels, undesignated for a particular class of saints. This has two major disadvantages:

1. Only saints for which the Commission has provided proper can be kept with any ease. The majority of names in their Calendar have only a Collect to be added to the propers of the week. Those who have been keeping a full Calendar will want to commemorate many of these saints more adequately, and also many who have been omitted from the Commission's Calendar altogether. To do so, one would have to use the same Epistles and Gospels over and over again, and on each occasion put together for oneself as appropriate a set as possible from this narrow range of choice.

2. Because of its inadequacy Common, the Commission had to supply far more proper than is necessary or wise. A few well-known saints can profitably

ve a proper emphasizing their
dividual contribution. For the
rt, however, what is needed at
the Eucharist is not a proper
which ingeniously fits some detail
of their lives, but lections which
draw out the significance of the
witness they gave in common
with other saints of their type.
This is precisely what a well-
chosen Common of Saints does.

Commons of Saints are nothing
new. They go back to the early
days of the Calendar. Every Pro-
vince of the Anglican Communion
that has enriched its Prayer Book
has included a set of designated
commons. The Canadian Draft of
1955 tried to get by with a general
common such as the Commission
has supplied. In 1959 it realized
this inadequacy and specific Com-
mons were added.

To safeguard against the use
of the Commons to commemorate
persons who are clearly unsuita-
ble, the following rubric should
govern their use:

That the commemoration of
any Feast or Saint not included
in the Church's Calendar shall
require the specific authorization
of the Diocesan.

1. The Virgin Mary

The Commission has only one
 Feast of St. Mary, August 15th.
Many will want to keep her Nati-
vity, and to have votives at other
times. Except for the Collect and
the change in the Gospel, this
common is the same as the Com-
mission has provided for August
15th. It would not be necessary

to print it in both places. On
August 15th the proper Collect
could be retained, with a refer-
ence to the Common for the
Epistle and Gospel.

O ALMIGHTY God, who didst en-
dow with singular grace the Bless-
ed Virgin Mary, the Mother of our
Lord: Vouchsafe, we beseech
thee, to hallow our bodies in puri-
ty, and our souls in humility and
love; through the same . . .

Epistle: Is. 61: 7-11. Therefore in
their land . . . before all the
nations. This is the Commission's
selection.

Gospel: Luke 1:41b-49. Elizabeth
was filled with the Holy Ghost . . .
holy is his name. This passage
starts earlier than the Commis-
sion's selection, in order to include
the recognition of St. Mary's vo-
cation, and ends the Magnificat
at the point where it ceases to re-
fer particularly to her.

The Proper Preface for Christ-
mas would be appropriate.

2. Martyrs

Three Commons are provided.
The first is for early Fathers of the
Church who were also martyrs.
The second is for other men mar-
tyrs; the third for women martyrs.
I. ALMIGHTY God, who didst give
thy servant N. boldness to confess
the Name of our Saviour Jesus
Christ before the rulers of this
world, and courage to die for this
faith: Grant that we likewise may
ever be ready to give a reason
for the hope that is in us, and to
suffer gladly for his sake, through
the same

Epistle: 2 Tim. 4:1-8. I charge thee therefore . . . that love his appearing. Some of these martyrs were alive when this was written. It perfectly describes the doctrinal controversies and persecutions they faced.

Gospel: Matt. 24:3-14a. As Jesus sat upon the mount . . . for a witness unto all nations. The apocalyptic background of this passage makes it especially suitable to the martyrs of the early centuries.

II. ALMIGHTY God, by whose grace and power thy holy martyr N triumphed over suffering and death: Endue us, we beseech thee, with the same power, that we may finish our course in faith, and with him receive the crown of everlasting life; through . . .

Epistle: 2 Esdras 2:42-47. I, Esdras, saw . . . them that stood so stiffly for the name of the Lord. An excellent passage from the Commission's Common, shortened by one verse to give a stronger ending.

Gospel: Matt 16:24-27. Then said Jesus . . . according to his works. This stresses martyrdom as the way of the cross.

III. O GOD, who didst endue blessed N. with grace to suffer gladly for thy sake: Grant that we after her example, may be found ready when the Bridegroom cometh, and enter with him to the marriage feast; through the same.

Epistle: 1 Cor. 1:26-31. Ye see your calling . . . let him glory in the Lord. Many of these martyrs were young girls. The Church has

always stressed the miracle of their constancy under appalling tortures. Both this passage and the following for the Gospel emphasize the divine source of their strength.

Gospel: Matt. 10:16-22. Jesus said, Behold I send you . . . shall be saved.

3. Missionary

Those who have been pioneers in missionary labors have a special interest which makes a Common for them appropriate.

ALMIGHTY God, who didst send forth thy servant N. to extend thy kingdom of thy well-beloved Son: Grant that in this and every land thy Church may make known to all men the unsearchable riches of the same our Saviour Jesus Christ; who liveth . . .

Epistle: 1 Cor. 4:9-15: I think that God . . . begotten you through the gospel. This well describes their sufferings for the spread of the Gospel.

Gospel: Mark 4:26-32. Jesus said so is the kingdom . . . shadow of it. These parables of the seed growing by itself and the mustard seed emphasize that the increase is the work of God and is out of all proportion to the apparently small beginnings.

4. Scholar

This is not only for Doctors of the Church, but for any who have made a real contribution to the understanding or teaching of the faith.

O ALMIGHTY God, who didst i

ire thy servant N. to expound
e Faith and to shine as a light
the world: Shine, we pray thee,
our hearts, that we also in our
neration may show forth thy
ord, that thy people may be
rtakers with them of the glory
at shall be revealed; through . .
Epistle: Wis. 7:7-14. I prayed,
d understanding . . . that come
m learning. The great paen to
e Divine Wisdom, and the joy
those who seek it.

Gospel: Matt. 5:13-19. Ye are
e salt . . . great in the kingdom
heaven. The true Christian
rcher is the light of the world.

5. Pastor

Many saints are revered for
eir care of souls. It seems wiser
group them under that theme
an to distinguish whether they
ere bishops or priests.

GOD, the Shepherd of souls,
o didst appoint thy servant N.
feed thy flock: Grant unto all
e pastors of thy Church such
thfulness in ministering thy
ord, that thy people may be
rtakers with them of the glory
at shall be revealed; through . .

Epistle: Eph. 4:11-16. He gave
me, apostles . . . edifying of
elf in love. This recognizes the
ferent aspects of the ministry to
uls, but shows that all are to
ntribute to the building up of
e corporate life of the Church.

Gospel: John 21:15-17. Jesus
ith to Simon Peter . . . Feed my
eep. The pastoral commission.

6. Monastic

The Religious Life has made a

unique contribution for which its
outstanding saints should be com-
memorated.

O GOD, who by thy Holy Spirit
didst enable thy servant N. to
withstand the temptations of the
world, the flesh and the devil;
and to walk the ways of prayer
and love: Grant that we, in the
same Spirit, may with pure hearts
and minds follow thee, the only
God; through . . .

Epistle: Phil. 3:7-14. What things
were gain . . . calling of God in
Christ Jesus. It would be hard to
find a better description of the
ideals of monasticism as the way
of perfection, diligently sought
but never fully attained in this
life.

Gospel: Mark 10:17-21. When
Jesus was gone forth . . . cross,
and follow me. Both the nature
of the vows themselves and the
distinction between the command-
ments binding on all and the
counsels which are the basis of
the special religious vocation are
clearly anticipated in this pass-
age. Mark's version of the episode
has been chosen because of the
words, 'Jesus beholding him loved
him,' which so beautifully express
the divine basis of the call.

7. Any Saint

With the above categories pro-
vided for this will include mostly
persons noted for humanitarian
works. To be sure to cover all,
however, alternatives are given.
LET thy continual mercy, O Lord,
enkindle in thy Church the never-
failing gift of charity, that follow-

ing the example of thy servant N. we may have grace to defend the poor and maintain the cause of the downtrodden; for the sake of him who gave his life for us, thy Son our Saviour Jesus Christ, who liveth.

Or

ALMIGHTY and everlasting God, who didst enkindle the flame of thy love in the heart of thy servant N.: Grant to us, thy humble servants, the same faith and power of love that as we rejoice in his triumph, we may profit by his example; through . . .

Epistle: Ecclesi 3:18-11 Blessed is the rich . . . declare his alms

Or, if the saint is a woman Prov. 31:10-12, 25-31. Who can find a virtuous woman? . . . praise her in the gates. This passage is worth using, but it does need a selection of the verses most appropriate today.

Gospel: Matt. 25:31-40. When the Son of man . . . done it unto me.

Or

Mark 10:42-45. Jesus called his apostles to him . . . ransom for many. The first of these passages is so strongly humanitarian that a second which is more generalized is needed especially for outstanding Christian rulers. ●

ALAN GRIFFITH WHITTEMORE O.H.C., PRIEST

1890 • 1919 • 1960

FATHER WHITTEMORE had a host of friends. He made friends easily. He was quick to establish rapport with others, because his interest and attention was concentrated on them, not on himself. He gave himself unstintingly. People sensed this and cherished his friendship.

He was a mission preacher of outstanding ability. The joy of the Gospel shone forth in his words because it characterized his life. All over the Church men and women remember him for the deeper insight into God's love which he gave them, for the renewed penitence and dedication to which he brought them.

He was a skillful spiritual director, capable of encouraging one to take the first tentative steps in



a way of prayer, upholding another through periods of dryness and suffering, yes, and leading another to the mystic heights.

He was a strong Superior of the Order of the Holy Cross for the twelve years that he held that office. He set before the Community and the Church the highest ideals, and strove tirelessly and effectively to realize them.

From all this we might conclude he was a man of action. He was; but he was more. Or we might call him a man of vision. He was; but the vision was not of his own devising. Father Whittemore was a man of prayer: not just one who says his prayers; but one for

whom prayer was first, last, always and everything. He plumbed its depths and knew the struggle of its darkness; he climbed its peaks and glimpsed the glory of its Light. And in that prayer he learned the patient perseverance of one whose hope is long deferred.

From the time when he was a Novice, he desired to live as an enclosed contemplative. Duties laid on him by Obedience made this impossible for many years. He accepted those duties gladly and fulfilled them with wholehearted zeal. At last in 1952 his desire was granted. In the full vigor of health and at the top of his power as a preacher, he was allowed to withdraw from outside work to devote himself to the contemplative life.

We, his Brethren in the Order, who have seen in him the peace and love which emanated from that life, have learned to appreciate more deeply a passage in our Rule. 'We must ever regard such a life, engaged entirely in the worship of God, and in that worship gaining fresh visions of divine truth, together with a deeper insight into human needs and the difficulties of individual souls, as of all others the most blessed; and should any member of the Order seem called to such a course — through bodily infirmity, or by a more interior moving — we are to accept such a vocation vouchsafed to him as a special gift and blessing to the whole Community.' That Father Whittemore's was. ●

A Way In The Wilderness

*Part four in a
series on Prayer in the*

Early Church

by Sister Elspeth of All Saints

WE HAVE been showing in this series some little glimpses or rather guesses at what prayer may have meant in the early Church. Glimpses or guesses: what else could be expected in such a limited space? But they may be of interest to some because the subject is so little known.

We began with the evidence of a very deep thinker of the second century, St. Irenaeus of Lyons, indicating also what he owed to the prophets of Israel. Next we thought of early martyrs who had little learning but much love. Then we came to St. Antony and the first monks of the desert, who believed that the best way to union with God was the path of self-renunciation, leaving all things for His sake. While they were making their first experiments, some of the intellectuals in the schools of Alexandria were already finding in Christian contemplation something more satisfying than the "theoria" of the Greeks: though it seemed to require a more thorough self-disci-

pline — an "art of the whole life." We naturally ask what had all these in common. They answered with one voice "The vision of God." And whence came this desire? From God Himself, whose call awaits — in a sense far beyond our understanding — all whose souls are tuned to hear it. So often people think it is they who are seeking God, when really it is just the other way round — it is He who is seeking them. He has said so Himself so often that we need not give any references. All desire for God comes from Himself through our powers of seeing, hearing, knowing.

We have already noticed St. John's use of these words. Let us recall what he actually does say. Nothing could be clearer. At the very beginning of his gospel he speaks of the Light that lightens man coming into the world. He is thinking of the first verse of Genesis. He sees all creation brought into being by the love of God. "In the beginning" was God and the Spirit brooding over the fathomless abyss; then the Word was uttered "Let there be light." In the beginning God was revealing the unity of purpose within the Three Persons of the blessed Trinity. Then we are told "He came unto His own (His chosen people) and they received Him not." Nevertheless on the first day of His manifestation it was one of His own people who pointed to Him and said, "Behold the Lamb of God, which taketh away the sin of the world".

It is that word "Behold" which dominates all St. John's teaching about knowledge of God, union with God. Our Lord's first word to the disciples is "Come and ye shall see." The same word echoes all through the gospel. It comes first as a prophecy, "Ye shall see greater things than these. Ye shall see the heavens opened." It leads right on to 17:24 — "That they may behold my glory." There are no miracles in this gospel — only "signs," signs of life and light and love shining through the common events of life.

So the knowledge of God comes through seeing and hearing. No one needs to be told today that the vision of God in the natural sense is impossible for man in this life. But there is an inward seeing which is worth while here to quote a word from Bishop Westcott's commentary on the First Epistle. He notices how St. John uses the conjunction "and" where others would link their sentences with "then," "therefore," "because." With him thought is added to thought in the succession of contemplation rather than the sequences of reasoning. He sees before him a vast panorama open all at once but he can name only one point at a time. "This — and this — and this:" all belong together, yet each added to the last makes the view more mysterious, yet more complete.

This is the simplest kind of contemplation: as described last month in connection with the great abbots of Egypt and explained

by Cassian. We may quote the fairly well-known words of Abbot Moses.

"The contemplation of God is manifold. We see Him when we consider His incomprehensible Being — a thing which still lies hidden in the hope of the promise. We see Him when we consider the greatness of His creation, His justice and the aid of His daily providence. We see Him when with pure minds we contemplate what He has done with His saints in every generation: when with trembling hearts we admire the power with which He directs and rules His universe: the vastness of His knowledge and the range of that Eye of His from which no secrets are hid. We see Him as we gaze in unbounded admiration on that ineffable mercy of His and the unwearied patience with which all day long He endures our countless sins. And above all on the economy of the Incarnation which He undertook to save us, extending the marvels of His sacraments to all nations."

No one can suppose that these discourses of Moses and others give an exact account of how these holy men made their prayers on any particular day. They show us various trains of thought, any of which might lead to a delighted sense of God's works and ways; thoughts which never weary, but calm the soul and lead to an attitude of silent adoration.

Our difficulty in understanding what these ancient masters of prayer were trying to say is partly

due to the fact that the words they used do not now have the same meaning. Cassian was one of the first to try and classify kinds of prayer, and he was trying to make them fit into the words of the Bible: 2 Tim. 2:1 (or Phil. 4:6) "I exhort therefore that supplications, prayers, intercessions, thanksgivings be made:" everything must come under those four heads: and "thanksgiving" — leading to "ineffable transports of delight in God," is therefore the highest. Abbot Butler of Downside, who knows more about this subject than most of us makes clear that the great mystical experiences received in contemplation were at their highest point rare and given to few. Easier for us to follow is Abbot Isaac's advice to use the Lord's prayer, with an intense sense of the Divine Fatherhood. Here he might meet the needs of ordinary devout monks, less educated than the abbots whom Cassian interviewed. We are told there were literally thousands of them in the fourth and fifth centuries. They all worked with their hands to supply the needs of the brethren and also of the poor in times of famine. They met on stated days for corporate prayer and Eucharist, and must have known many psalms and passages of Holy Scripture by heart. They knew that the prophets of old spoke to God right out of their hearts and that He answered them according to their need. Is it hard for us to believe that in their long hours of silence

and solitude the Almighty and most Gracious taught them how to weave prayer and work together, while they tilled their gardens and made friends with the wild beasts? The prayer that would come most naturally to them would be the "dialogue prayer" of the Bible — not only of the Old Testament but of the New — of Mary and Joseph and Peter and Paul. It is still available for us.

Cassian spent seven years visiting the monasteries and hermitages of Egypt, and went away full of eagerness to reproduce something like the same system in Gaul. Extra-ordinary as it seems to us, it must have seemed to him quite worth the cost.

We are fortunate in possessing another firsthand impression of the vocation of solitude, from St. Paulinus of Nola, 353-431. A man of senatorial rank, a poet, still in good health, with access to all the cultured society of Rome in its last flowering, and also a friend of Ambrose, Augustine, Jerome and other well-known names, he started from Rome one day to visit his estates in Spain, and stopped on the way at Nola, at the shrine of St. Felix, a village saint. There, to the annoyance of some of his friends, he "fell in love with God." He saw that all he needed was a place of prayer and humble service: and here he stayed all his days until (after the manner of the times) his neighbors came and carried him off to be a bishop.

At first his friends found it

ard to get him even to write:
 at when he got his balance they
 und him as kindly as ever. There
 a letter written to him from St.
 ugustine at Tagaste, asking him
 look up a young friend and for-
 er pupil whose father was
 orrying about him. Paulinus did
 hat was asked, as we learn
 om his letters and poems. Here
 what he said of the desert-
 wellers:

!From Helen Waddell's 'Medieval Latin
 Lyrics.'

Not that they beggared be, or
 brutes,
 That they have chosen their dwell-
 ing-place afar
 In lonely places: but their eyes
 are turned
 To the high stars, the very deep
 of truth.
 By faith and hope they follow
 after God,
 And know their quest shall not be
 desperate. l ●

BOOK REVIEW

THE FAR-SPENT NIGHT. By Ed-
 ward N. West. Greenwich, Conn.,
 Seabury Press, 1960. Pp. 128. Price
 \$2.50.

One of the post-war signs of the
 deepening of the Church's prayer
 and liturgical life has been the "dis-
 covery" of the ancient significance
 of Advent. By all types of church-
 men the Sundays preceding the great
 feast of Christmas have taken on a
 deeper meaning. One of the very
 best books on the Advent season is
 Canon West's 'The Far-Spent Night.'

In the first part of this small and
 readable book, the author gives us
 a simple graphic explanation of the
 Advent season and its application to
 the every day Christian life. The sec-
 ond part consists of seven beautiful
 and meaningful meditations based on
 the great antiphons of the seven
 days before Christmas Eve.

Canon West has provided our
 church people with a practical de-
 votional guide to a holy Advent.
 Those who use it will welcome the
 Christmas season with a deeper un-
 derstanding and a renewed joy.

—W.R.D.T.

HOLY CROSS CALENDAR FOR 1961

Holy Cross Publications
 West Park, N. Y.

Price 75c. Size 8" x 11".

This past summer, Mr. Franklin
 Gould a friend and Associate of
 Holy Cross, spent a number of days
 with us, photographing some aspects
 of our life at the Monastery. Four-
 teen of these excellent photographs
 have been used in this calendar. We
 are very grateful to Mr. Gould for
 his time and devotion which have
 made this possible.

SAINT MARGARET OF SCOTLAND

St. Margaret was born in exile in Hungary, the daughter of the Saxon Edward, heir to the English throne and of Agatha, a Hungarian princess. At about eleven years old she came with her family to the court of her great-uncle, Edward the Confessor. Her father died shortly after their arrival, but the family remained in England. Here Margaret grew up at a Court with an exceptional atmosphere of piety, where she would have had the opportunity of meeting Benedictine monks and learned clerics from the continent and of watching the building of King Edward's beloved Abbey of St. Peter at Westminster. In 1067, after the Norman invasion, her brother Edgar Atheling, heir to the Saxon throne, thought it wise to remove the family by sea to Scotland. They were received by Malcolm Canmore at his palace at Dunfermline.

The middle-aged king was soon attracted by the charm of young Margaret's gracious personality and manners and asked for her hand in marriage. Her reaction was one of dismay, as it was her intention and desire to enter a convent, as her sister Christina did. However, she listened to the

entreaties of her brother, who was anxious to keep the favour of his royal host on whom he depended both for his bread and for any hope of regaining the English throne. The marriage took place at Dunfermline and Queen Margaret set about the task of introducing more civilized manners and embellishments into the rough court of her warlike husband, so different from those courts in which her own youth had been spent.

She promoted the use of greater ceremonial, and encouraged the use of fine clothes and rich hangings, being aware of the value of these things in increasing the prestige of the crown. She naturally loved to stimulate the creation of beautiful things for the Church and encouraged the work of goldsmiths and employed a band of women "of noble birth and grave manners" to embroider vestments and altar-cloths in her own apartments. Her almsgiving was on so generous a scale that she even borrowed clothes from her attendants and dug deep into her husband's coffers to help the poor. She maintained a group of orphans in her own palace and comforted and often ransomed English captives of the frequent border raids. At that time, a chronicler writes, "Scarcely a fighting man's home in Scotland was without a male or female English slave."

Malcolm was illiterate, but he admired his wife all the more for her devotion to her religious

books, which he is said to have pressed because she loved them so, and to have had specially bound for her with gold and jewelled covers. Once, during a journey, her book of the Gospels fell into a river. It was recovered some hours later, undamaged, owing to the good quality of parchment and paint. This was, at the time, considered a miracle, but even more remarkable is the fact that it survives today and is one of the chief treasures of the Bodleian Library, Oxford.

By her learning and her contact with the reforms of the church in the south, St. Margaret was able to convince the Scottish clergy that certain features in the local church life required reform, such as non-communicating attendance at the Easter Mass and the transaction of business on Sundays. She reintroduced grace after meals and it was known as St. Margaret's blessing. She also introduced the Benedictine Order into a country whose own rich monastic life, formerly a beacon of learning and missionary zeal in Europe, had been broken up by the raids of the heathen Norsemen. She established monasteries both at Dunfermline and on St. Columba's holy island of Iona, where the small chapel of St. Oran and the chapel and nave of the convent of St. Mary date from the Forman period.

"Her life was full of moderation and gentleness, her speech contained the very salt of wisdom; even her silence was full of good

thoughts." So wrote her confessor, Turgot, prior of Durham, in a short account of her life and character refreshingly free from miraculous stories, written for her daughter Matilda, wife of Henry I of England. She was gracious and compassionate to all but herself and he considers that she undermined her health by the rigour of her fasts and vigils. She died in Edinburgh castle, where the little chapel in which she worshipped still stands, on November 16th, 1093. Her last hours were saddened by the news of the deaths in battle of her husband and eldest son. Her body was smuggled out of the besieged castle under the cover of a mist and taken to Dunfermline, where it was buried beside Malcolm's. The death of Malcolm was the signal for an anti-foreign Celtic reaction, but this was short-lived, and the successive reigns of St. Margaret's three sons began the golden age of Catholic and European medieval Scotland. The last of these, King David, is also remembered as a saint in the Scottish Calendar.

It is recorded that the last prayer on the lips of St. Margaret was the priest's prayer before Communion, "Lord Jesus Christ, who according to the will of the Father, through the co-operation of the Holy Spirit, hast by thy death given life to the world, deliver me." ●

The Feast of St. Margaret is kept on November 16th in the Scottish Episcopal Church.



LOOK Magazine Photo.

*"... for these and
all Thy gifts, we
thank Thee."
The Refectory, at
Holy Cross*

COMMUNITY NOTES

THE EXALTATION of the Holy Cross, September 14th, was a busy day for us this year. Not only is it our titular feast, but at first Vespers Brother Gregory was clothed as a Novice, and at Low Mass Brother Anthony took his first vows.

For many years the Father Superior, at the request of Chapter, has been appointing committees of the Order on various matters. Some have met from time to time to accomplish a particular job; others have got together at the last minute to draw up 'some kind of a report.' This year several important committees have

been appointed, and Father Superior has made it clear that he expects them to do some real studying and thinking on diverse aspects of our life and work.

We need to evaluate our activities and to clarify the principles and techniques by which we endeavor to accomplish them. Some committees will be dealing with details of our community life; but others should have an effect on our outside commitments. Among the latter is the Committee on Inter-Community Relations, which is already exploring means of closer co-operation with

er Orders, not only in this coun-
but in Canada and England.
Committee on the Liberian
sion will try to rethink the poli-
there in the light of changing
ditions. The Committee on Mis-
sions and Retreats hopes to pool our
sources and thereby improve our
methods in this important depart-
ment of our ministry.

In order to have time for these
Families, as well as to strengthen our
community life of prayer, the Father
Superior is cutting back a little for
time being on our outside ap-
pointments. We shall still be accept-
ing a number, but we shall have to
raise or postpone others. We know
our friends will want us to do this,
that we can deepen our life and
strengthen our witness.

The Priests' Retreats this Septem-
ber were well attended. The first was
conducted by Fr. Harris, the second
by Fr. Tiedemann. Between them
there was a Retreat for Seminarists
conducted by Fr. Turkington.

BOLAHUN

Fr. Bessom has returned to the
African Mission after an absence of
several years, during part of which
he served as Commissary for the
Mission at West Park. He flew by way
of Ireland, and visited the Commu-
nity of St. John the Evangelist at
Dublin. After short stops at Paris
and Madrid he arrived safely at
Boehrsfield in Liberia. Fr. Gill was
sent to meet him. Fr. Bessom is
now stationed at Vezala. He will have
a companion with him, so that he
will be able to maintain the Religious
Community at that station.

Mr. Eliot Scull, a premedical stu-
dent at Harvard, has returned from

a three months stay at Bolahun. He
gives a vivid account of one party
of visitors, Operation Crossroads,
which consisted of fourteen young
American college boys and girls. Our
students had never met so many
young Americans at one time. We
have also had as our guest, Mr. Har-
rington Littell, a Kent graduate, now
an American Consul in Monrovia.
These are typical of the guests that
the new road brings to the Mission.

The rains have been particularly
heavy this season. They have caused
much damage to houses, and to feeder
roads like the one from Bolahun
to the main highway. But the Fathers
have been able to get in and out of
the Mission, which was not true of
last year when the rains were heavy
and the new road being built. Fr.
Atkinson, the Prior, writes that as
soon as he builds one new house
with a metal roof, five people appear
at the office asking for the next one.

ORDER OF ST. HELENA

Large groups of people, fifty and
sixty at a time, from nearby city
parishes often come to the Convent
in chartered busloads to spend the
day with us. Two such groups came
up from the City during September
to visit and pray with us. The other
day, as a busload was preparing to
leave, one of the ladies slipped some
money into the hand of a Sister, "For
the Chapel. God willing, I'll come
back again next year and we'll all
be able to pray together in the new
big Chapel." It's been heartbreaking
and heartwarming the past few years
to have so many guests visit us.
Heartbreaking because we weren't
able to provide space to pray in the
Chapel for more than a few visitors



*At the
Conference on
Vocation to the
Religious Life,
Newburgh*

at a time. Heartwarming because of the generosity and patience of our friends, supporting us by their prayers and gifts and willingness to bide God's time with us until the completion of the new Chapel. Now that the end is in sight, the construction seems like the watched pot that never comes to a boil.

Labor Day is almost as much of a magic word in the Convent as it is in the world. For all of us in Newburgh, it signals the Annual Conference on Vocation to the Religious Life which is held here over each Labor Day weekend. This year, eight women's communities besides O.S.H. were represented: the Society of St. Margaret, the Community of St. John Baptist, All Saints, the Sisterhood of the Holy Nativity, the Order of St. Anne, the Teachers of the Children of God, the Community of the Way of the Cross, and the Community of the Holy Spirit. The Father Superior, O.H.C. and Father Baldwin, O.H.C. conducted the conference sessions and meditations here, and the weekend concluded with a visit to Holy Cross Monastery, West Park and a

meditation conducted by Father Spencer, O.H.C.

Labor Day also means a return to the busy Mission schedule of work away from home and the resumption of the steady stream of house guests at the Convent after the August hiatus. Sister Josephine and the novices spent a week at Camp St. George in the Catskills. After her rest, Sister Paula, newly professed, left on September 26 for Versailles where she will be stationed for the next few months.

VERSAILLES

The Sisters arrived back in Versailles, after their annual pilgrimage to the Mother House, in time for tea on September 1st. They found the Convent Chapel and front hall freshly painted, and proceeded to pry open the few windows, doors and drawers which had managed to get stuck shut in spite of the vigilance of our skilled painter friends. The Harlequin climbing rose on the chimney had three blooms to put beside the statue of our Lady, and there were buds on the Peace rose too. Lois Coyner, of

school dietitian, sent over both ice cream and cake for dinner.

At the Faculty Conference we welcomed several new teachers. One of them is Smith, 1960, and another Mellesley, 1959. A third spent a year

Father Lewis' parish in Steven's Point, Wisconsin. Our Conference week leader, who was present at the conference only in spirit, will be Father Carmino di Catanzaro, of Peabury Western. He was here for the American Church Union Seminar in June, and impressed us with his wit and wisdom and affability. His subject will be the Social Teachings of the Old Testament prophets. Under that heading we will be able to get a good perspective on a number of the basic issues in our contemporary society.

Father Dunphy, our chaplain, gave a talk on Christian Education one evening, which ranged over much of

the history of culture, and stimulated our thinking about the relevance of all human experience to our present situation and vocation.

Our students are here now, fifty boarders and seventy-seven day pupils; each department of our life has been blessed with prayer and incense and holy water; and classes and other activities are in full swing. We are doing some rearranging in some of our academic subjects, in line with developments in pedagogy. A semester course for sophomores, called Applied English, gives training in reading and study habits. Our Advanced Mathematics course is adding Analytical Geometry to Trigonometry, and Probability and Statistics. In the English department and in the French Department, some classes which overlap in lecture material, are meeting together once or twice a week. ●

NOVEMBER APPOINTMENTS

November

- 1 Fr. Spencer. Russell, Kansas, St. Elizabeth. School of Prayer.
- 1-22 Fr. Adams. Black Hills Deanery, South Dakota.
- 2 Sr. Clare. Savannah, Ga., St. Paul. Quiet Day.
- 3-5 Sr. Mary Joseph. Washington, D. C. Episcopal School Association.
- 4 Sr. Clare. Augusta, Ga., Good Shepherd. Quiet Day.
- 6-7 Fr. Parsell. Baltimore, Md., St. Andrew. Addresses.
- 6-13 Br. John. Syracuse, N. Y., Calvary Children's Mission.
- 6-12 Sr. Grace. Windham, Conn., St. Paul. Children's Mission.
- 8 Sr. Joan. New York, N. Y., St. Bartholomew. Address.
- 9 Fr. Parsell. Altoona, Pa., St. Luke. Addresses.
- 10 Fr. Parsell. Philadelphia, Pa., American Church Union Address.
- 11-13 Fr. Spencer. Tuxedo Park, N. Y., Conference Center. Retreat.
- 12-17 Bp. Campbell. Dallas, Tex. House of Bishops.
- 13-15 Fr. Tiedemann. Ancaster, Ont., St. John. School of Prayer.
- 13 Fr. Parsell. Rosemont, Pa., Good Shepherd. Sermon.
- 18-19 Fr. Hawkins. Croton, N. Y., St. Augustine. Address and Quiet Day.
- 26-28 Sr. Clare. Monroe, La., Grace. Quiet Day Addresses.
- 27-30 Fr. Gunn. Shreveport, La., St. James. Mission.
- 27-30 Fr. Baldwin. Chattanooga, Tenn., Christ. Mission.
- 27-29 Fr. Turkington. Mendham, N. J., St. John Baptist Convent. Retreat
- 27-30 Fr. Adams. Placentia, Cal., Blessed Sacrament. School of Prayer.
- 27-30 Br. Francis. Rochester, N. Y., All Saints. Children's Mission.
- 28 Sr. Joan. Denton, Tex., St. Barnabas. Quiet Evening.
- 30 Sr. Joan. Dallas, Tex., St. Matthew. Quiet Day.

An Ordo of Worship and Intercession November-December 1960

- Nov. 16 St. Edmund Rich Bc Double W gl — for the divine bounty
 17 St. Hugh BC Double W gl col 2) St. Gertrude V — for the Anglican Communion
 18 *Friday* G Mass of Trinity xxii — for the Seminarists Associate
 19 *Of St. Mary* Simple W gl col 2) St. Elizabeth of Hungary pref BV (Veneration) — for the reunion of Christendom
 20 Sunday Next Before Advent Double G gl col 2) St. Edmund KM cr p of Trinity — for the Confraternity of the Christian Life
 21 Presentation BVM Gr Double W gl col 2) St. Columban Ab cr p BVM — for the Order of St. Helena
 22 St. Cecilia VM Double R gl — for organists and choirs
 23 St. Clement BM Double R gl — for the Oblates of Mount Calvary
 24 St. John of the Cross CD Double W gl cr at Masses of Thanksgiving W gl cr pref of Trinity — for Mount Calvary
 25 St. Katherine VM Double R gl — for the Novitiate of the Order
 26 St. Sylvester Ab Double W gl — for clergy and seminarists
 27 1st Sunday in Advent Double I Cl V cr Trinity — for the men of the Church
 28 *Monday* V Mass of Advent i Gradual without Alleluia on weekdays Advent — for the Holy Cross Press
 29 *Tuesday* V Mass as on November 28 — for the faithful departed
 30 St. Andrew Apostle Double II Cl R gl col 2) Advent i cr pref of Apostles — for St. Andrew's School
- Dec. 1 *Thursday* V Mass as on November 28 — for sufferers
 2 *Friday* V Mass as on November 28 — for family life
 3 St. Francis Xavier C Double W gl col 2) Advent i — for the Liberian Mission
 4 2nd Sunday in Advent Double I Cl V col 2) Advent i cr pref of Trinity for world peace
 5 *Monday* V Mass of Advent ii col 2) St. Sabas Ab 3) Advent i — education
 6 St. Nicholas BC Double W gl col 2) Advent i — for the Priests Association
 7 St. Ambrose BCD Double W gl col 2) Advent i cr — for the Order of the Holy Cross
 8 Conception BVM Double II Cl W gl col 2) Advent i cr pref BVM for the Confraternity of the Love of God
 9 *Friday* V Mass of Advent ii col 2) Advent i — for the sick
 10 *Saturday* V Mass as on December 9 or of St. Mary W gl col 2) Advent i cr pref BVM (Veneration) — for the Companions of the Order
 11 3d Sunday in Advent Double I Cl V or Rose col 2) Advent i cr pref of Trinity — for Missions
 12 *Monday* V Mass of Advent iii col 2) Advent i — for Altar Guilds
 13 St. Lucy VM Double R gl col 2) Advent i — for the Novitiate of the Order of St. Helena
 14 Ember Wednesday V Proper Mass col 2) Advent i — for the strengthening of the Religious Life
 15 *Thursday* V Mass as on December 12 — for social justice
 16 Ember Friday V Mass as on December 14 — for all bishops

The constant aims of the CHURCH companies:

- Dynamic, modern service to the Church and clergy
- Maintain through modest profits a steady contribution to clergy pensions



the CHURCH Life, Fire and
Hymnal Corporations
affiliates of THE CHURCH PENSION FUND
20 Exchange Place, New York 5, N. Y.

HAND EMBROIDERED ALTAR LINENS

Our Exquisite Imported Linens appeal to the most discriminating taste. They are Hand Embroidered and made to your specifications. Write for Illustrated brochure.

— Also —

NEW: CREASE RESISTING ALB LINENS
and other beautiful Linens by the yard.

MARY MOORE,
Box 394C
Davenport, Iowa

SOWERS PRINTING COMPANY

Lebanon, Pennsylvania
PERIODICALS and BOOKS
General Commercial Printing

COMMERCIAL OFFSET PRINTERS INC.

63 Second St. — Newburgh, N. Y.

Telephone JOhn 1-4762
Printers of this Publication

CHURCH
ESTMENTS
opes & Mitres
and Embroidery
iginal Designs
Contemporary
or
Traditional



KATHERINE MORGAN TERRY
STUDIO

102 PRINCE ST.
BORDENTOWN, N. J.

THE AMERICAN MISSAL

Large clear type; convenient page
turnings; cross-reference reduced to a
minimum.

Fully tabbed, eight strong markers.

Sheets ----- \$40.00

Red Buckram, Round Corners,

Red Edges ----- \$45.00

Red Morocco, Round Corners,

Gilt Edges ----- \$60.00

THE AMERICAN MISSAL
POST OFFICE BOX 22
CAMBRIDGE 38, MASSACHUSETTS

Checks should be payable to
THE AMERICAN MISSAL

THE CONFRATERNITY OF THE BLESSED SACRAMENT

Founded 1862

Anglo-Catholic Devotional Society

- To honor the Presence of Our Lord in the Blessed Sacrament of His Body and Blood;
- To promote fasting before receiving Holy Communion;
- To promote the Mass as the chief service of Sunday worship;
- To further the practice of Reservation of the Blessed Sacrament for Communion and Devotion.

For further information address:

The Rev'd William R. Wetherell
Secretary General, C. B. S.
438 Valley Street
Orange, New Jersey

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to communicants of the Anglican Church.

Provide that prayers will be offered for the repose of your soul by joining the Guild.

The Rev. Malcolm DeP. Maynard, D. D.
Superior General

For further information, address:

The Secretary-General
Guild of All Souls

32 Tenmore Road, Haverford, Pa.

THE ANGLICAN MISSAL

Revised American Edition

Bound in Red fabrioid with Gold edges, leather tabs, ribbon markers. Printed on slightly tinted thin paper of rag content.

Ordinary and Canon

in Two Colors

PRICE \$60.00

THE PEOPLE'S MISSAL

Bound in Red, Blue or Black Cloth

PRICE \$7.50

THE FRANK GAVIN
LITURGICAL FOUNDATION

Mount Sinai

Long Island, N. Y.

Seabury

books to read, mark,
and inwardly digest

THE FAR SPENT NIGHT

By Edward N. West. *The Seabury Book for Advent* eloquently explains for the layman the importance of this season of preparation for Christ's coming. Through a series of meditations on the nature of Christ as the Son of God it provides a clear understanding of the doctrine of the Incarnation and its implications for everyday living. \$2.

THE DAY OF LIGHT

The Biblical and Liturgical Meaning of Sunday

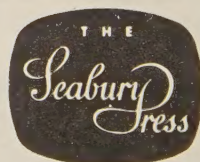
By Harry Boone Porter, Jr. A clear logical explanation to help the ordinary Christian understand Sunday worship as the joining together of God's family and personal encounter with Christ.

Paper 1.

THE PATH TO GLORY

By J. R. H. Moorman, Bishop of Ripon. A book of readings designed to take the ordinary reader through the whole of St. Luke's Gospel and to make him more familiar with its treasures. The brilliant devotional interpretation throws much light on the meaning and message of the Incarnation and shows Luke's concern for the needs of the people. \$4

At all bookstores



GREENWICH,
CONNECTICUT